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implying an obscurity in the mind of its author as to the meaning of the words "one place," etc.

Fourthly ; but supposing Moses to have referred to the Cretaceous period in his account of the third day, our essayist labors under the difficulty of having admitted that the creation not only of plants but of all the greater and many of the minor divisions of the animal kingdom took place before that of the sun and moon on the fourth day. And if we allow the utmost freedom to the commentator and understand the text to mean before the *appearance* of the sun and moon to the inhabitants of the earth, we have an equally impossible proposition.

The author leaves for another article his explanation of the relation of the "days" to the geologic record. Here he will have a more difficult task before him than that which he has already attempted. The order of succession indicated by Moses is, in general, correct, but the division into epochs is not only not in accordance with the facts now in our possession, but is not consistent with itself. Thus the introduction of "fowl" on the first day of the animal creation is far from justifiable, as is also the creation of "whales" at the same time. These forms were comparatively late creations, and if the language "every living creature that moveth, that the waters brought forth," means the first animals, as its place in the same text indicates, then we have another serious anachronism. If, on the other hand, this sentence is to be disregarded, then there is no narration of the origin of animals. Then again, the time of origin of "everything that creepeth upon the earth after his kind," whether reference is made to insect or reptiles, comes on the sixth day, and after the creation of birds and whales, instead of anterior to them, as the science of palæontology clearly shows to have been the case. In fact there is no general difference between the proceedings of the fifth and sixth days beyond that indicated by the habitat of animals, *i. e.*, whether they be aquatic or terrestrial ; and this distinction is only valid as relates to one class, the fishes, but has no significance otherwise, and least of all any agreement with the geologic record.

HAECKEL'S PROTISTA-KINGDOM.¹—This is a strong reaffirmation, in popular language, of Haeckel's belief in a kingdom of organisms, comprising certain protophytes and the Protozoa, which forms neutral ground between the animal and vegetable kingdoms. It seems to us to be an unnatural and unnecessary combination, though from some points of view useful at this time. The illustrations are excellent. The right of Bathybius to be regarded as an organism is stoutly maintained. The pamphlet deserves translation into English, for whatever Haeckel writes is worth reading, whether all his conclusions are accepted or not. He is a force in the scientific world ; certainly not a protist.

¹ *Das Protistenreich, Eine populäre Uebersicht über das Formengebiet der niedersten Lebewesen. Mit einem wissenschaftlichen Anhang ; System der Protisten.* Von E. HAECKEL. Mit zahlreichen holzschnitten. Leipzig, 1878. 8vo, pp. 104.